Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America

Part VIII: Philadelphia, Pennsylvania, The Library Company of Philadelphia

Nadezhda Kavrus-Hoffmann

The Library Company of Philadelphia (LCP hereafter) was founded by Benjamin Franklin in 1731. It is the oldest and one of the largest and most important public libraries in the United States, and, in the last quarter of the eighteenth century, it functioned as the Library of Congress. As an independent research library, it specializes in American history. The three Greek manuscripts from the Byzantine period were gifts from an Irishman, Henry Hamilton Coxe, Esq., who in 1799 sent a number of books, manuscripts, and Irish official documents to the library. He inherited these materials from his grandfather, Sir Richard Coxe, Lord Chancellor of Ireland (1703–7), but it is not

Abstract: This article, part eight of the "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America," analyzes and describes the Greek manuscripts held in the Library Company of Philadelphia in Philadelphia, Pennsylvania.

Keywords: Greek manuscripts, Henry Hamilton Coxe, *minuscule bouletée*, John Chrysostom, Alexandrian distinguishing majuscule, Pseudo-Zonara's *Lexicon*, hagiological miscellany, headbands, watermarks, cryptogram.

Manuscripta 58.1 (2014): 38–73 (DOI 10.1484/J.MSS.1.103952)

known how the three Greek manuscripts came into the elder Coxe's possession.[1]

While earlier scholars have studied the contents of the three LCP Greek manuscripts, these codices have not previously received thorough codicological and paleographic description and analysis, or a more precise dating. They have diverse contents, dates of execution, and materials of support. The first, MS 1 1140.F, is a patristic manuscript written on parchment and contains homilies by John Chrysostom. From paleographic and codicological evidence, I have assigned a more accurate date to the manuscript—the first quarter of the tenth century—and have identified the scribe as the anonymous copyist who executed another Chrysostom manuscript: Paris, Bibliothèque nationale de France, MS gr. 629.

The second manuscript, MS 2 2224.Q, is a short version of Pseudo-Zonaras's *Lexicon*. My identification of its scribe as the monk Gregorios, who executed Oxford, Bodleian Library, MS Holkham gr. 64 (a commentary on the Four Gospels) in 1228, allows me to conclude that LCP MS 2 2224.Q was executed in the first half of the thirteenth century, rather than the fourteenth century as was previously thought. It is therefore one of the earliest manuscripts of the short version of the *Lexicon*.

The last manuscript, MS 3 1141.F, a hagiological miscellany written on Western paper, was attributed by previous scholars to the fourteenth and fifteenth centuries. Through close examination of the paper I was able to identify a watermark "axe," which is poorly visible and apparently had not been noticed before. Identical and similar watermarks are found in paper produced in Europe in the second quarter and middle of the fourteenth century, and thus I have

1. S.J. Connolly, "Cox, Sir Richard, first baronet (1650–1733)," *Oxford Dictionary of National Biography* (Oxford, 2004): http://www.oxforddnb.com/view/article/6527.

concluded that LCP MS 3 1141.F was executed during this period.

40 For their support of this part of my ongoing project, I am pleased to acknowledge the following institutions: the American Philosophical Society; the Bibliographical Society of America; and the Dumbarton Oaks Program in Byzantine Studies. The views, findings, conclusions, or recommendations expressed in this publication do not necessarily reflect those of the above-mentioned institutions. I am particularly thankful to John Duffy and Alice-Mary Talbot for their careful reading of my manuscript and for their valuable comments. I also wish to thank Consuelo Dutschke, Stratis Papaioannou, and my husband, Erik Hoffmann. And I thank the staff of the Library Company of Philadelphia for their assistance, especially Chief of Reference Cornelia S. King. I take full responsibility for the contents of this catalogue and invite readers to inform me of any omissions or inaccuracies (nkavrush@nycap.rr.com).

Glenmont, N.Y.

PHILADELPHIA, PENNSYLVANIA
THE LIBRARY COMPANY OF PHILADELPHIA

MS 1 1140.F

John Chrysostom, *In epistulam ad Ephesios* (homilies 1–24) and *In epistulam ad Galatas commentarius*

Constantinople (?), s.x$^{1/4}$

CONTENTS:

1. fols. 1r–4v and 9r–129r: **John Chrysostom**, *In epistulam ad Ephesios* (homilies 1–24), beginning missing (on the contents of the previously misbound fols. 5r–8v, see #2 below); *CPG*, no. 4431.

Homily 1 (fol. 1r–v), fragment. Inc. mut. (fol. 1r): …] σαρκ[ι] κὰ ἔχοντες …. *PG,* 62:11, ln. 21; Expl. mut. (fol. 1v): … καθαρότητα τῶν […. *PG,* 62:12, ln. 39.

Homily 2 (fols. 2r–4v), fragment. Inc. mut. (fol. 2r): …] αγγέλιον τῆς σωτηρίας …. *PG,* 62:17, ln. 6; Expl. mut. (fol. 4v): … ποίαν ἀνάγκην ἂν […. *PG,* 62:21, ln. 3.

Homily 3 (fols. 9r–11v), fragment. Inc. mut. (fol. 9r): …] Κ(ύρι)ε ἰσχύς μου …. *PG,* 62:24, ln. 12; Expl. (fol. 11v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:30, ln. 51. Lacuna of four folios between fols. 10v and 11r: Expl. mut.: … καὶ τί λέγω ἐκά[…. *PG,* 62:26, ln. 53; Inc. mut.: …] Διὰ τοῦτο πρότεροι. *PG,* 62:29, ln. 32.

Homily 4 (fols. 11v–15v). Title (fol. 11v): Λόγος Δ′. Καὶ ὑμᾶς ὄντας νεκροὺς …. Inc. (fol. 12r): Ἔστι μὲν νέκρωσις σωματική … ; Expl. (fol. 15v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:31–38.

Homily 5 (fols. 15v–18v). Title (fol. 15v): Λόγος Ε′. Διὸ μνημονεύετε …. Inc. (fol. 15v): Πολλὰ δείκνυσι τοῦ

Θ(εο)ῦ … ; Expl. (fol. 18v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:37–42.

42 Homily 6 (fols. 18v–22r). Title (fol. 18v): Λόγος ς′. Καὶ ἐλθὼν εὐηγγελίσατο …. Inc. (fol. 18v): Οὐ δι᾽ ἑτέρου, φησίν, ἔπεμψεν … ; Expl. (fol. 22r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Lacuna between folios 20v and 21r: Expl. mut.: … τῇ ἀπολογίᾳ αὐτοῦ φησιν. [… (*PG,* 62:46, ln. 21); Inc. mut.: …] ἔλεγεν. Καὶ τὴν ἁρπαγὴν … (*PG,* 62:47, ln. 43). *PG,* 62:43–50.

Homily 7 (fols. 22r–26v). Title (fol. 22r): Λόγος Ζ′. Ἐμοὶ τῷ ἐλαχιστοτέρῳ …. Inc. (fol. 22r): Τοὺς εἰς ἰατρεῖον ἐρχομένους … ; Expl. (fol. 26v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:49–54.

Homily 8 (fols. 26v–38r). Title (fol. 26v): Λόγος Η′. Παρακαλῶ οὖν ὑμᾶς ἐγὼ …. Inc. (fol. 26v): Διδασκάλων ἐστὶν ἀρετὴν … ; Expl. (fol. 38r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:55–70.

Homily 9 (fols. 38r–43r). Title (fol. 38r): Ὁμιλία Θ′. Παρακαλῶ οὖν ὑμᾶς ἐγὼ …. Inc. (fol. 38r): Ἀπεδείχθη τῆς ἁλύσεως … ; Expl. (fol. 43r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:69–76.

Homily 10 (fols. 43r–47r). Title (fol. 43r): Ὁμιλία Ι′. Ἓν σῶμα καὶ ἓν πνεῦμα …. Inc. (fol. 43r): Ὅτ᾽ἄν (Ὅταν in *PG*) ἐπί τι μεῖζον παρακαλῇ … ; Expl. (fol. 47r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:75–80.

Homily 11 (fols. 47r–54r). Title (fol. 47r): Ὁμιλία ΙΑ′. Ἓν σῶμα καὶ ἓν πνεῦμα …. Inc. (fol. 47r): Ἀγάπην ζητεῖ παρ᾽ ἡμῶν … ; Expl. (fol. 54r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:79–88.

Homily 12 (fols. 54r–57v). Title (fol. 54r): Ὁμιλία ΙΒ′. Τοῦτο οὖν λέγω καὶ μαρτύρομαι …. Inc. (fol. 54r): Τὸν διδάσκαλον, οὐ μόνον συμβουλεύοντα … ; Expl. (fol. 57v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:87–94.

Homily 13 (fols. 58r–63v). Title (fol. 58r): Ὁμιλία ΙΓ′. Τοῦτο οὖν λέγω καὶ μαρτύρομαι …. Inc. (fol. 58r): Οὐ πρὸς Ἐφεσίους ταῦτα εἴρηται μόνον … ; Expl. (fol. 63v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:93–100.

Homily 14 (fols. 63v–68v). Title (fol. 63v): Ὁμιλία ΙΔ′. Διὸ ἀποθέμενοι τὸ ψεῦδος …. Inc. (fol. 64r): Εἰπὼν τὸν παλαιὸν ἄνθρωπον … ; Expl. (fol.68v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:99–106.

Homily 15 (fols. 68v–73v). Title (fol. 68v): Ὁμιλία ΙΕ′. Πᾶσα πικρία καὶ θυμὸς …. Inc. (fol. 68v): Ὥσπερ εἰς σκεῦος ἀκάθαρτον … ; Expl. (fol. 73v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:105–12.

Homily 16 (fols. 73v–77v). Title (fol. 73v): Ὁμιλία Ις′. Πᾶσα πικρία καὶ θυμὸς …. Inc. (fol. 73v): Οὐκ ἀρκεῖ κακίας ἀπαλλαγῆναι … ; Expl. (fol. 77v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:111–16.

Homily 17 (fols. 77v–81v). Title (fol. 77v): Ὁμιλία ΙΖ′. Γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ …. Inc. (fol. 77v): Τὰ παρελθόντα τῶν μελλόντων … ; Expl. (fol. 81v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:115–22.

Homily 18 (fols. 81v–87r). Title (fol. 81v): Ὁμιλία ΙΗ′. Τοῦτο γὰρ ἴστε γινώσκοντες …. Inc. (fol. 81v): Ἦσαν, ὡς ἔοικε, τινὲς … ; Expl. (fol. 87r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:121–28.

Homily 19 (fols. 87r–93v). Title (fol. 87r): Ὁμιλία ΙΘ′. Βλέπετε οὖν πῶς ἀκριβῶς …. Inc. (fol. 87r): Ἔτι τὴν τῆς πικρίας ἐκκαθαρίζει ῥίζαν … ; Expl. (fol. 93v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:127–36.

Homily 20 (fols. 93v–106r). Title (fol. 93v): Ὁμιλία Κ′. Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε …. Inc. (fol. 93v): Σοφός τις ἀνὴρ ἐν τάξει … ; Expl. (fol. 106r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:135–50.

Homily 21 (fols. 106v–111v). Title (fol. 106v): Ὁμιλία ΚΑ′. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν …. Inc. (fol. 106v): Καθάπερ τις σῶμα πλάττων … ; Expl. (fol. 111v): εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:149–56.

Homily 22 (fols. 111v–118v). Title (fol. 111v): Ὁμιλία ΚΒ′. Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις …. Inc. (fol. 112r): Ὥστε οὐκ ἀνὴρ μόνον … ; Expl. (fol. 118v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:155–64.

Homily 23 (fols. 119r–122v). Title (fol. 119r): Ὁμιλία ΚΓ′. Στῆτε οὖν περιζωσάμενοι …. Inc. (fol. 119r): Συντάξας
44 τὸ στρατόπεδον τοῦτο … ; Expl. (fol. 122v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:163–68.

Homily 24 (fol. 122v–129r). Title (fol. 122v): Ὁμιλία ΚΔ′. Στῆτε οὖν περιζωσάμενοι …. Inc. (fol. 122v): Περιζωσάμενοι, φησί, τὴν ὀσφὺν ὑμῶν … ; Expl. (fol. 129r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62:167–76.

2. fols. 129v–177v, 8r–v, 7r–v, 6r–v, 5r–v: **John Chrysostom**, *In epistulam ad Galatas commentarius,* end missing. Title: (fol. 129v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου ἑρμηνεία (sic) εἰς τὴν πρὸς Γαλάτας ἐπιστολήν. … . Subtitle (fol. 129v): Παῦλος ἀπόστολος, οὐκ ἀπ᾽ ἀν(θρώπ)ων …. Inc. (fol. 129v): Πολλοῦ τὸ προοίμιον γέμει θυμοῦ … ; Expl. mut. (fol. 5v): … ἀλλὰ τῆς κατὰ τὴν πίστιν […. *PG,* 61:680, ln. 55; *CPG*, no. 4430.

PHYSICAL DESCRIPTION: Parchment, fols. 178, modern foliation in pencil, in the upper right corner on folios 1–4 and 9–177; folios 5 through 8 were at one time misplaced and bound upside down between folios 4v and 9r but are now in correct order at the end of the manuscript with the foliation 8–5 at the lower left corner of their versos; two folios were numbered 14 and are now 14 and 14a; there are four modern paper fly-leaves at the beginning of the manuscript and three at the end; 378–380 x 245–250 mm. (two cols.; written surface 280–285 x 160–180 mm. [70–80 + 20 + 70–80 mm.]). The text is written in 39–40 lines, interlinear space is 7–8 mm. Ruling pattern is Sautel-Leroy K 20C2; the ruling system is rare, D 5 + 12.[2] The folios are ruled with a sharp

2. "D" stands for "double," i.e., the scribe combined two systems, system 5 and system 12. See Julien Leroy, "Quelques systèmes de réglure des manuscrits grecs," in *Studia codicologica,* ed. Kurt Treu et al., Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 124 (Berlin, 1977), 291–312; Sautel-Leroy, 30–37.

point, which left deep impressions in the parchment. Pricking is either in the shape of small triangles or round; some punctures are located close to the text block and not in the usual location at the edge of a leaf. The script is positioned across the ruled lines.[3] Twenty-three quires remain out of at least fifty-five (the first thirty quires are entirely missing), collation: <1–30> 31^8 (-1, 2, 3, 4, 5, 7, 8, with loss of text) 32^8 (-1, 5, 6, 7, 8, with loss of text) 33^8 (-3, 4, 5, 6, with loss of text) 34^8 (-6, 7; +1, no loss of text) 35^8 (-3, with loss of text) 36–54^8 55^8 (-5, 6, 7, 8, with loss of text). Quires were signed by the scribe in the upper right corner of the first recto of each quire (the first signature, ΛΕ′ (35), is on fol. 19r; the last signature, ΝΕ′ (55), is on the previously misbound fol. 8r; some signatures were cropped during binding). In addition, there are non-scribal signatures, β′–κγ′, in the lower left corner of the last verso of each quire. Thickness of the parchment varies; it is of average quality, warped, with some scalloping, small holes, and a few stitches. The flesh side is ivory-white, the hair side is yellowish; traces of hair follicles are visible on several folios. The ink is medium brown to dark brown and the *kalamos* is medium thick.

The fly-leaves are of thick brownish paper; chain lines are 37 mm. apart and laid lines are 19–20 mm. There are two watermarks: "mandylion" with letter B and numerals 99 below (not found in albums) and "hand" with a quatrefoil on top (close variants are from the first half of the sixteenth

3. In general the positioning of the minuscule script across the ruled lines suggests that the date for a manuscript is no later than the tenth century. On this subject, see Boris. L. Fonkich, "O datirovke Kembridzhskogo spiska 'Leksikona' Fotiia," *Vizantiiskii Vremennik* 56 (1996): 191–92, repr. in Boris L. Fonkich, *Grecheskie rukopisi evropeiskikh sobranii* (Moscow, 1999), 50–52 at 50; Maria Luisa Agati, *Il libro manoscritto: Introduzione alla codicologia,* Studia archaeologica 124 (Rome, 2003), 196; Nadezhda Kavrus-Hoffmann, review of *Il libro manoscritto*, by Maria Luisa Agati, *Chrysograph* 2 (2005): 296–305 at 303f.

century—for example, Piccard, 155164–166 and 155194–195; Heawood, 2548–50 and 2553; and Likhachev, pls. 179–80).

SCRIPT: One principal scribe, anonymous. The script is large, upright, and calligraphic—one of the best examples of early *minuscule bouletée* (figs. 1 and 2). Letters are rounded, and most strokes have small bulges at the ends; upper and lower strokes of most letters are considerably reduced, with the exception of the upper oblique strokes of the ligature epsilon-iota and of the lower horizontal strokes of xi, which extend to the left and are elongated. The elongated strokes of letters xi and ligatures epsilon-iota are probably the vestiges of a different, earlier writing style—so-called "ancient elongated minuscule" (*minuscola antica oblunga)*[4] of the last quarter of the ninth century. The minuscule is almost pure, with only occasional majuscule forms of delta, epsilon, zeta, two-part kappa, lambda, nu, and lunate sigma. Majuscule deltas and lambdas have distinctive elongated upper strokes, which curve to the left. The titles of the homilies are written in Alexandrian distinguishing majuscule[5] and in the same ink as the text. Breathings are angular. All diacritics are small, including horizontal lines above *nomina sacra*. Occasionally the scribe omitted accents, especially above prepositions, articles, and other secondary words. Such omissions may indicate an early date for a minuscule manuscript—the ninth century and probably no later than the first quarter of the tenth century.[6]

4. Enrica Follieri, "La minuscola libraria dei secoli IX e X," in *PGB*, 139–65 at 144; repr. in *Byzantina et italograeca: Studi di filologia e paleografia,* ed. Enrica Follieri et al (Rome, 1997), 205–48 at 212.

5. On this type of distinguishing majuscule, see Herbert Hunger, "Epigraphische Auszeichnungsmajuskel," *Jahrbuch der österreichischen Byzantinistik* 26 (1977): 193–210 at 194 and fig. 1.

6. The development of the regular use of diacritics in early minuscule manuscripts has not yet been systematically studied. On this subject, see Boris L. Fonkich, "Venetsianskaia rukopis' 'Al'magesta' Ptolemeia (Marc.

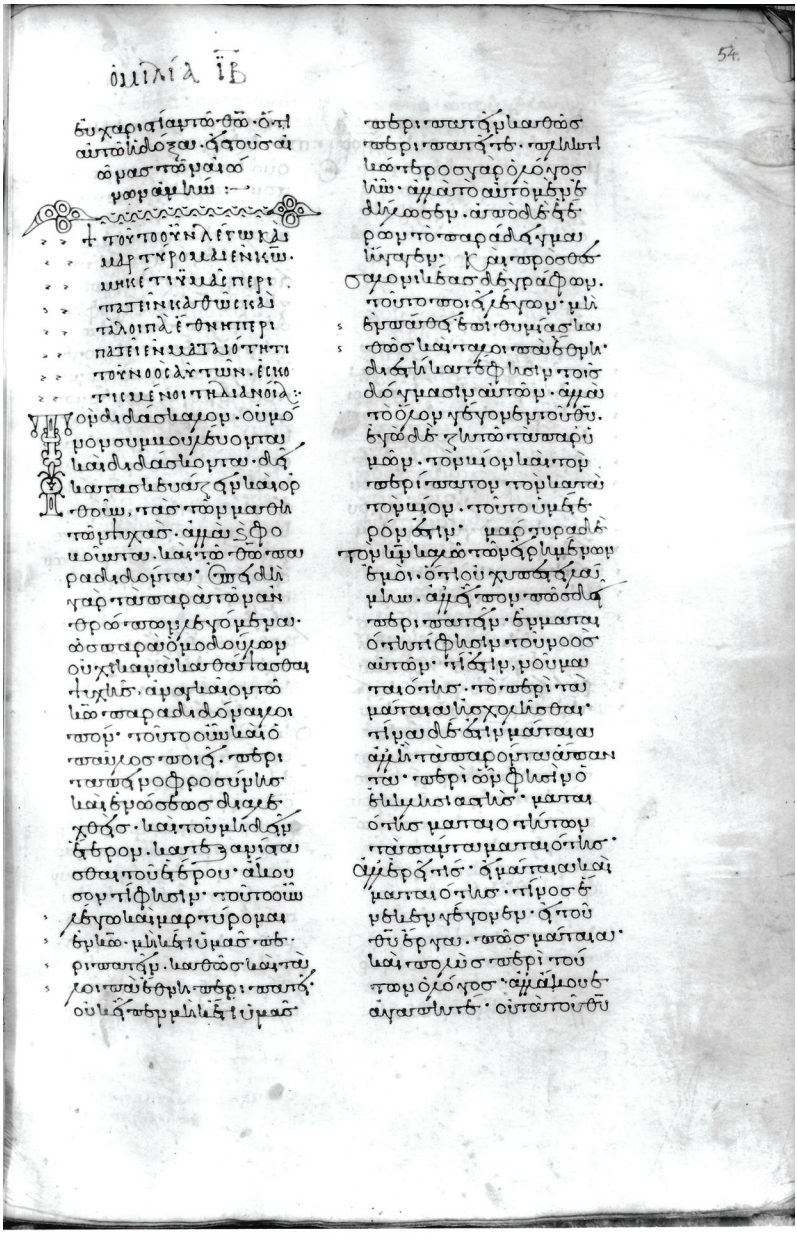

Figure 1.

Philadelphia, Pa., The Library Company of Philadelphia,
MS 1 1140.F, fol. 54r
(By permission of the Library Company of Philadelphia)

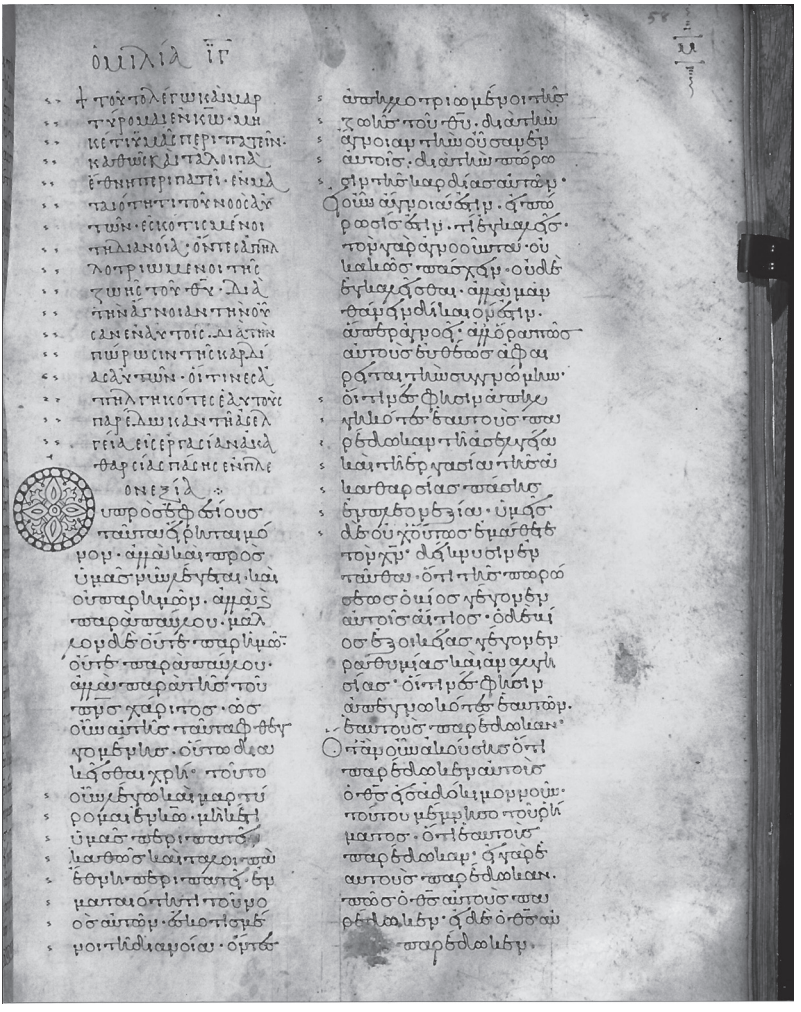

Figure 2.

Philadelphia, Pa., The Library Company of Philadelphia,
MS 1 1140.F, fol. 58r
(By permission of the Library Company of Philadelphia)

Scripts similar to that of MS 1 1140.F are found in Athens, Εθνική Βιβλιοθήκη της Ελλάδος (National Library of Greece), MS 2641 (Old Testament), which was executed in 913/14 by cleric Joseph for patrician Samonas, a favorite of Emperor Leo VI.[7] They also occur in many Constantinopolitan manuscripts attributed to the end of the ninth and the first quarter of the tenth century, such as the Dioscorides manuscript New York, The Morgan Library & Museum, MS M.652 (scribe I);[8] Baltimore, The Walters Art Museum, MS W.524 (Four Gospels);[9] Tirana, National Archives of Tirana, MS Korçë 93 (Four Gospels written entirely in the shape of a cross);[10] and Paris, Bibliothèque nationale de France,

---

Gr. 313/690): O datirovke i proiskhozhdenii kodeksa," *Vestnik Drevnei Istorii* 254 (2005): 162–67.

7. On Athens 2641, see Lake, 1:18 and pls. 58 and 63; Jean Irigoin, "Une écriture du Xe siècle: La minuscule bouletée," in *PGB,* 191–99 at 196 and fig. 7; Maria Luisa Agati, *La minuscola "bouletée,"* 2 vols., Littera antiqua 9 (Vatican City, 1992), 1:258f and 2:tav. 173; Christine Paschou, "Le codex Atheniensis 2641 et le patrice Samonas," *Byzantion* 69 (1999): 366–95 and figs. 1–8; Nadezhda Kavrus-Hoffmann, "Lost and Found Folios of Codex Athens, National Library of Greece 2641: Philadelphia, Free Library, Fragment Lewis E 251," *Rivista di studi bizantini e neoellenici* 42 (2005): 93–104.

8. On the Morgan Dioscorides M.652, see Nadezhda Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America: Part IV.2; The Morgan Library and Museum," *Manuscripta* 52 (2008): 207–324, esp. 212–30 (with previous bibliography).

9. On MS W.524, see Nadezhda Kavrus-Hoffmann, "Tenth-Century Greek Gospels at the Walters Art Museum: Writing Styles and Ornamental Motifs," *Journal of the Walters Art Museum* 62 (2004): 21–34; Georgi R. Parpulov, "A Catalogue of the Greek Manuscripts at the Walters Art Museum," *Journal of the Walters Art Museum* 62 (2004): 71–187 at 93–96.

10. On Korçë 93, see Axinia Džurova, *Manuscrits grecs enluminés des archives nationales de Tirana (VIe–XIVe siècles): Études choisies,* 2 vols., Scriptorium balcanicum 1 (Sofia, 2011), 1:72–97 and 2:86–119, pls. 54–71. Korçë 93 was recently reproduced in *The Codex of Korça 93: The Four Gospels of the 10th Century; Facsimile Edition,* ed. A. Rëmbeci and S. Çunga (Athens, 2013).

MS gr. 70 (Four Gospels).[11] Furthermore, the script of an anonymous scribe in Moscow, State Historical Museum,
50 MS Synod. 108 (Vladimir 104) is especially closely related to that of MS 1 1140.F. The Moscow manuscript contains John Chrysostom's homilies on the Pauline Epistles to Timothy, to Philemon, and to Thessalonians and was probably executed in the Stoudios Monastery in Constantinople.[12] Moreover, I have identified the hand of MS 1 1140.F's anonymous scribe in Paris, Bibliothèque nationale de France, MS gr. 629[13] (John Chrysostom, Homilies 1–31 on the Book of Genesis) (fig. 3). All paleographic features are identical in both manuscripts, and the script is positioned across the ruled lines in both manuscripts. Pen-ornamented initials and division-bar finials are also very similar or virtually identical (cf. figs. 1, 2, and 3).

Since the script of MS 1 1140.F is similar to that of many manuscripts dated or attributed to the end of the ninth and the first quarter of the tenth century, it was most likely executed during this period. The almost fully developed *minuscule bouletée* points to the first quarter of the tenth century, rather than to the end of the ninth. Folio 17, however, is a later addition: the parchment differs from that in the rest of the manuscript and is of poor quality, thick, and stiff. Probably in the fourteenth century, two missing or

11. On Paris gr. 70, see Agati, *La minuscola "bouletée,"* 1:118f.; 2:figs. 3 and 72.

12. On Moscow Synod. 108, see Vladimir, archimandrite, *Sistematicheskoe opisanie rukopisei Moskovskoi Sinodal'noi (Patriarshei) Biblioteki. Chast' 1: Rukopisi grecheskiia* (Moscow, 1894), 96–98 (no. 104); Nadezhda F. Kavrus, "'Almaznoe' pis'mo v grecheskikh rukopisiakh Moskvy i Leningrada," *Vizantiiskii Vremennik* 47 (1986): 191–204 at 192 n. 9 and fig. 15; Agati, *La minuscola "bouletée,"* 1:52–57; Boris L. Fonkich and Fëdor B. Poliakov, *Grecheskie rukopisi Sinodal'noi biblioteki* (Moscow, 1993), 49; Dobrynina, 125–132, cat. no. 12, figs. 131–140.

13. On this manuscript, see Henri A. Omont, *Inventaire sommaire des manuscrits grecs de la bibliothèque nationale,* 3 vols. (Paris, 1886–88), 1:107; Agati, *La minuscola "bouletée,"* 1:121f. and fig. 74.

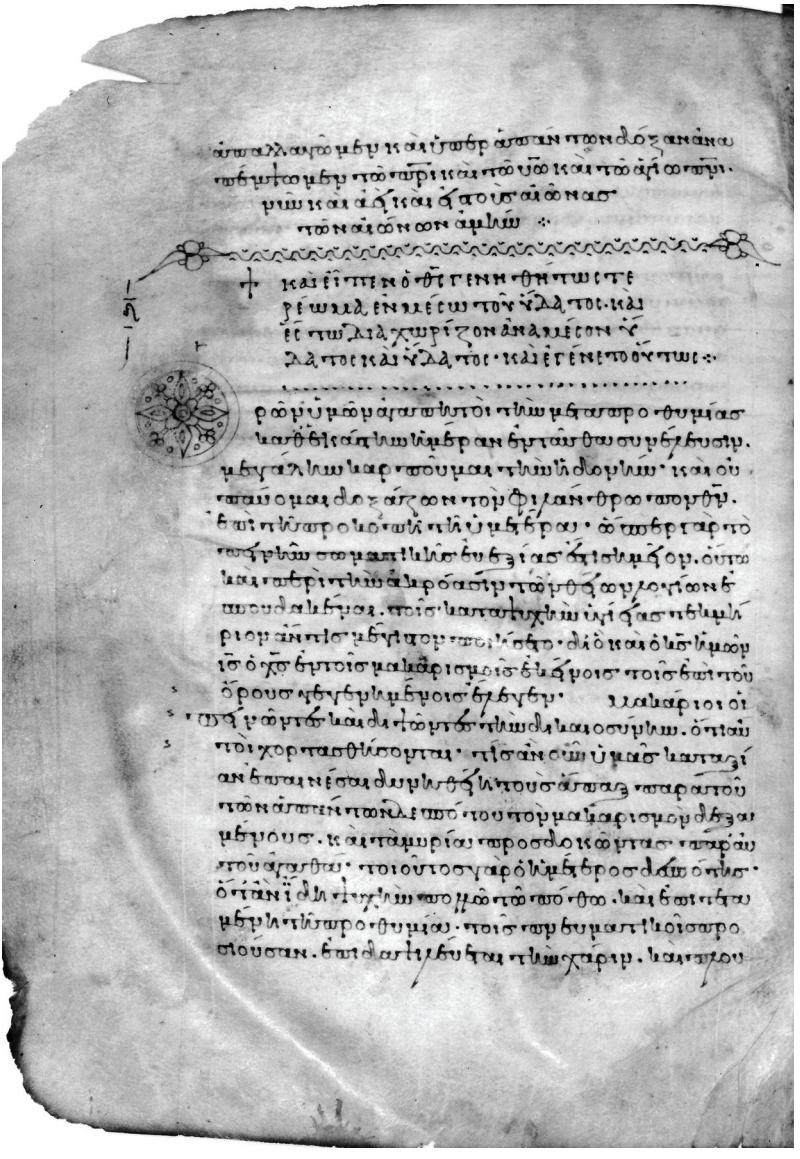

Figure 3.

Paris, Bibliothèque nationale de France,
MS gr. 629, fol. 19v
(By permission of the Bibliothèque nationale de France)

damaged leaves were restored by an anonymous scribe. Because his handwriting was smaller than that of the original scribe—small, vertical, and angular cursive—the text fits on one folio, 17r–v. Here zetas often resemble the upper part of a question mark; majuscule kappas are enlarged; and xis tilt to the left. The script on this folio resembles that of Georgios Galesiotes, who executed several manuscripts in the first half of the fourteenth century.[14]

DECORATION: The manuscript is simply decorated with penwork initials and wavy division bars with finials. The initials are ornamented with knots and small geometric patterns; omicron initials were executed with a compass (fig. 2). Omega initials are formed by two curved palm leaves flanking a middle shaft; pi-initials are often fashioned with narrow interlace bars. On fol. 22r an initial epsilon is in the shape of a blessing hand. On fol. 129v, the commentary *In epistulam ad Galatas* opens with a narrow pi-shaped interlace headband. No gold or color was used. The decoration was obviously executed by the scribe himself, who used the same pen and ink as he did for the text. The simple geometric ornamental motifs and interlace patterns were common in Greek manuscripts of the end of the ninth and the first quarter of the tenth century,[15] and therefore decorative and paleographic features in MS 1 1140.F are congruent.

14. On Georgios Galesiotes, see Vogel and Gardthausen, 75; *RGK,* 1A:54, no.57; 1B:31, no.57; and 1C:57.

15. On this subject, see Leslie Brubaker, "Greek Manuscript Decoration in the Ninth and Tenth Centuries: Rethinking Centre and Periphery," in *I manoscritti greci tra riflessione e dibattito: Atti del V colloquio internazionale di paleografia greca (Cremona, 4–10 ottobre 1998),* ed. Giancarlo Prato, 3 vols. (Florence, 2000), 2:513–33; Irmgard Hutter, "The Decoration," in *La Bible du patrice Léon: Codex Reginensis Graecus 1; Commentaire codicologique, paléographique, philologique et artistique,* ed. Paul Canart, Studi e testi 463 (Vatican City, 2011), 195–272.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: On several folios the principal scribe wrote marginal notes, which are brief summaries of the adjacent text.[16]

BINDING: Sometime after 1915 the manuscript was rebound, and the misbound folios 5–8 were removed and placed in their correct location at the end of the manuscript.[17] The twentieth-century quarter-binding consists of thick (8 mm.) bare wooden boards, beveled on both sides and covered with dark brown leather on the spine and part of the boards.[18] The leather is blind-stamped with small geometric tools on the spine and has two metal clasps with leather fastenings. The manuscript is sewn at five stations. The paper fly-leaves with sixteenth-century watermarks suggest the first half of the sixteenth-century as the date for a previous binding, which is now lost.

ORIGIN AND PROVENANCE: Paleographic and codicological characteristics point to the first quarter of the tenth century as the most likely date of MS 1 1140.F's production. The manuscript's content, script, and decoration link it with many patristic (especially Chrysostom) manuscripts executed in Constantinople in that period. Therefore, Constantinople, where the *minuscule bouletée* was developed, is its most plausible place of origin. Kirsopp Lake surmised

16. The marginal notes were transcribed by Wesley Lynn Hemphill in his 1915 University of Pennsylvania thesis, later published by the Norwood Press: *Codex Coxianus of the Homilies of Chrysostom on Ephesians and His Commentary on Galatians* (Norwood, Mass., 1916), 4–6.

17. The incorrect order of folios 5–8 was observed by Hemphill in his handwritten notes enclosed with the manuscript (the notes are dated March 11, 1915).

18. Jane Greenfield, *ABC of Bookbinding: A Unique Glossary with over 700 Illustrations for Collectors & Librarians* (New Castle, Del., 1998), 55.

that the manuscript was executed in the Stoudios monastery in Constantinople.[19] The script of MS 1 1140.F is indeed very similar to that of Moscow MS Synod. 108 (Vladimir 104), which was almost certainly executed in that monastery. But the LCP manuscript is probably not of Stoudite origin because it lacks codicological features of the Stoudite manuscripts. These features included distinctive ruling patterns, ruling systems, and crosslets in addition to quire signatures, and were very consistent in Stoudite manuscripts of the ninth and the first half of the tenth century.

At the top of the first fly-leaf is a note of donation: "Gift of Henry Coxe Esqr," in dark brown ink and modern pen. The manuscript was donated to the Library Company of Philadelphia in 1799 by Henry Hamilton Coxe, Esq., who inherited the manuscript from his grandfather, Sir Richard Coxe, Lord Chancellor of Ireland (1703–7). Where and how Sir Richard Coxe acquired it is not known.

BIBLIOGRAPHY: Wesley L. Hemphill, *Codex Coxianus of the Homilies of Chrysostom on Ephesians and His Commentary on Galatians* (Norwood, Mass., 1916), with a description and a complete list of variant readings (the manuscript is attributed to the ninth or tenth century); De Ricci, 2:2103 (MS 1; attributed to the tenth century); Faye and Bond, 468 (MS 1); Carter, 23 (MS Yi 1 1140 F; attributed to the tenth century).

19. His personal letter to the Library dated July 21, 1941. The letter is in the manuscript's file.

MS 2 2224.Q

Pseudo-Zonaras, *Lexicon* (short version)
Etymologia alphabeti, fragment
s.xiii[1]

CONTENTS:

1. fols. 1r–144v, lns. 1–13: **Pseudo-Zonaras**, *Lexicon* (short version),[20] beginning missing. Inc. mut.: …] συνπλοκὴ συλλογισμῶν ἔνθα καὶ τὴν χλεύην πίσμα φασίν. Γρῆτις [sic] ὁ βυρσεύς … (Tittmann, 1:451); Expl.: … Ὠψίσθη. ἐβράδ<υνεν>. <… βωρα> τὰ στέφανα.[21] Johann A.H. Tittmann, *Iohannis Zonarae lexicon ex tribus codicibus manuscriptis*, 2 vols. (Leipzig, 1808; repr. Amsterdam, 1967).[22]
2. fol. 144v, lns. 14–end: *Etymologia alphabeti*, small fragment, almost illegible. Title (only few letters are barely discernible): Ἀρχὴ <τῶν στοιχείων> τοῦ <ἀλφαβήτου>. Inc.: <Ἄ>λφα τὸ στοιχ<εῖον> … ; Expl. mut.: … <Δ>έλτα τὸ στοιχεῖον <…> […. F.W. Sturz, *Etymologicum Graecae linguae Gudianum et alia grammaticorum scripta e codicibus manuscriptis nunc primum edita* (Leipzig, 1818; repr. Hildesheim, 1973).

PHYSICAL DESCRIPTION: Parchment, fols. 144; five paper fly-leaves, one at the beginning of the manuscript and four

20. On the short version of Pseudo-Zonaras *Lexicon*, see Mark Naoumides, "The Shorter Version of Pseudo-Zonaras *Lexicon*," in *Serta Turyniana: Studies in Greek Literature and Paleography in Honor of Alexander Turyn*, ed. John L. Heller (Urbana, Ill., 1974), 436–88. Naoumides (483) convincingly argues that the short version of Pseudo-Zonaras *Lexicon* "is not an abridgment of the fuller or printed version; on the contrary there are good reasons to believe that the latter is an expansion and further development of the former."

21. The text on fol. 144v is barely legible.

22. The text in the LCP manuscript differs somewhat from the published text.

at the end; 190 x 135 mm. (one col.; written surface 140 x 100 mm.). Written in 28–29 lines, interlinear space 5 mm.
56 Ruling pattern is Sautel-Leroy 20D1. Ruling system is 1. Eighteen quires remain out of twenty-four; collation: <1–6> 7–24[8]. Quires are signed by the scribe in the lower right corner of the first recto and in the lower left corner of the last verso of each quire; some signatures were cropped (<ζ′–ια′> ιβ′–κδ′). Parchment is of poor quality, thick, stiff, and warped, yellowish (flesh side) and brownish (hair side). Imperfections include scalloping, holes, patches, and dark hair follicles. The ink is very dark brown (almost black). The paper fly-leaves do not have watermarks.

SCRIPT: The manuscript is written by one scribe, whose handwriting can be described as an early archaizing minuscule (fig. 4). The script is small, almost vertical with slight inclination to the left, but many letters are enlarged, such as majuscule beta, zeta, and xi. There are many idiosyncratic features, such as a heart-shaped majuscule beta, which has a peculiar short vertical stroke on the left (fig. 4, lns. 3 and 5 from the bottom). Zeta takes two forms: one is rounded with an elongated upper stroke (the so-called "elephant trunk zeta"); the other is tall and resembles the upper part of a question mark (fig. 4, passim). The apexes of ligatures epsilon-pi and epsilon-rho form an obtuse angle. I have identified the scribe as monk Gregorios, who in 1228 executed Oxford, Bodleian Library, MS Holkham gr. 64, which contains a commentary on the Four Gospels by Theophylact, archbishop of Bulgaria.[23] In my judgment, the monk Gregorios also executed Munich, Bayerische Staats-

23. On the scribe-monk Gregorios and Holkham gr. 64, see Vogel and Gardthausen, 96; Alexander Turyn, *Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Great Britain* (Washington, D.C., 1980), 11–13 and pl. 3; *RGK,* 1A:66, no. 85; 1B:40, no. 85; 1C:fig. 85.

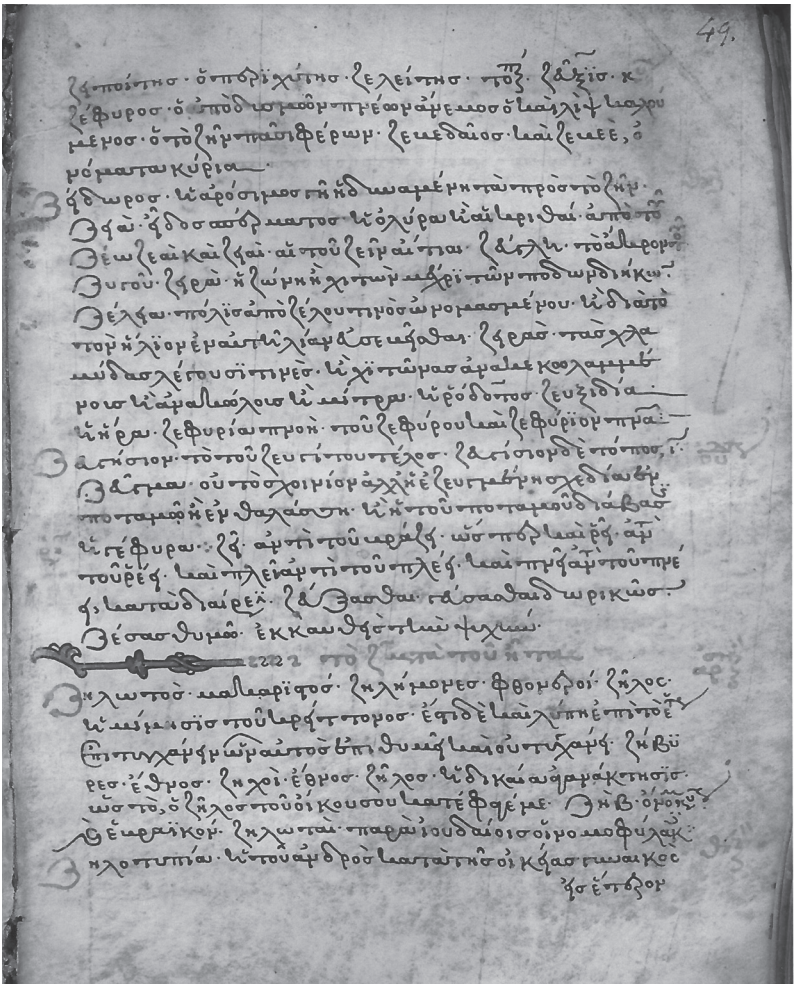

Figure 4.

Philadelphia, Pa., The Library Company of Philadelphia,
MS 2 2224.Q, fol. 49r
(By permission of the Library Company of Philadelphia)

bibliothek, MS gr. 308, which contains the same short version of Pseudo-Zonaras's *Lexicon* and *Etymologia alphabeti*
58 as the LCP manuscript.[24]

DECORATION: The manuscript is simply decorated with division bars in penwork ornamented with knots and stylized semi-palmette finials, and simple initials, both executed in red ink, most likely by the scribe himself.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: There are a few pious notes in the margins by later hands. On the third flyleaf at the end of the manuscript is an ownership note by an eighteenth-century (?) hand: "τω πάρον καὶ χρήστίν βιβληον ειπαρχι του <ά>γιου ενδοξου μεγαλομαρτηρος πανταλλιειμονο(ς). λ λαυρενθηος ιερομ(ον)αχος"[25] ("this useful book belongs to the <monastery> of the holy famed

24. On Munich gr. 308, see Ignaz Hardt, *Catalogus codicum manuscriptorum Graecorum Bibliothecae Regiae Bavaricae,* 5 vols. (Munich, 1806), 3:245–50 and Guglielmo Cavallo, "Scritture informali, cambio grafico e pratiche librarie a Bisanzio tra i secoli XI e XII," in *Manoscritti greci tra riflessione e dibattito,* 1:219–38 at 233 and 3:fig. 27a. Both authors attribute this manuscript to the twelfth century. Munich gr. 308 is briefly described in Naoumides, "Shorter Version," 445 (the manuscript is assigned siglum Σ). Naoumides attributed it to the thirteenth century and suggested that the manuscript was "possibly written by Ἰγνάτιος ἱερομόναχος, whose signature appears in the lower margin of fol. 117r." I am confident that this signature is non-scribal and was written by a later owner or reader of the manuscript. Assuming my identification of Gregorios as the scribe of MS 2 2224.Q and Munich gr. 308 is correct, both manuscripts should be attributed to the first half of the thirteenth century. Munich gr. 308 is fully digitized and available on the Library's website: http://daten.digitale-sammlungen.de/~db/0005/bsb00050016/images/. Cf. especially fig. 3 of this article and fol. 106r of the Munich codex.

25. This is a diplomatic transcription.

megalomartyr Panteleemon. Hieromonk Lavrentios"). On the fourth fly-leaf is a pious note by a different hand.

BINDING: The eighteenth-century half-binding consists of 5 mm.-thick double cardboards, covered with green and brown marbled paper and trimmed with brown leather on the spine and outer corners.[26] The manuscript is sewn at four stations. There are paper pastedowns on both covers.

ORIGIN AND PROVENANCE: The manuscript was written by the scribe-monk Gregorios, who also executed Oxford, Bodleian Library, MS Holkham gr. 64, dated 1228. The LCP manuscript should therefore be attributed to the first half of the thirteenth century. The precise place of production is not possible to establish, but was almost certainly not Constantinople, which at that time was in the hands of Latin crusaders. According to Johann A. H. Tittmann and Mark Naoumides, the short version of the Pseudo-Zonaras *Lexicon* was composed sometime between 1204 and 1253.[27] Therefore, the LCP *Lexicon* is one of the earliest copies of this text.

The manuscript once belonged to a St. Panteleemon monastery, probably the Agiou Panteleimonos Monastery on Mount Athos (also known as Ρωσικόν, i.e., Russian). At the top of the first fly-leaf is a note of donation: "Gift of Henry Coxe Esqr," in dark brown ink and modern pen. The manuscript was donated to the Library Company of Philadelphia in 1799 by Henry Hamilton Coxe, Esq., who inherited the manuscript from his grandfather, Sir Richard Coxe,

26. The eighteenth-century date for the binding is taken from De Ricci, 2:2103. I was not able to verify this date. On half-binding, see Greenfield, *ABC of Bookbinding,* 35.

27. Johann A. H. Tittmann, *Iohannis Zonarae Lexicon ex tribus codicibus manuscriptis,* 2 vols. (Leipzig, 1808; repr. Amsterdam, 1967), 1:lxxiif; Naoumides, "Shorter Version," 486. The authors provided compelling evidence in favor of these dates.

Lord Chancellor of Ireland (1703–7). It is not known where and how Sir Richard Coxe acquired this manuscript.

60

BIBLIOGRAPHY: De Ricci, 2:2103 (MS 2; attributed to the fourteenth century); Mark Naoumides, "The Shorter Version of Pseudo-Zonaras, *Lexicon,*" in *Serta Turyniana: Studies in Greek Literature and Paleography in Honor of Alexander Turyn*, ed. John L. Heller (Urbana, Ill., 1974), 436–88 at 439f. (Naoumides assigned the manuscript siglum G and attributed it to the fourteenth century).

MS 3 1141.F

Hagiological miscellany, including **Palladius**, *Historica Lausiaca*

Greece (?), s.xiv$^{2/4-m}$

CONTENTS:

1. fol. 1r, lns. 1–2: **Palladius**, *Prooemium ad historiam Lausiacam* [Sp.], almost entirely missing. Inc. mut.: …] ἐξαρπασθέντων τῶν τοῦ διαβόλου … ; Expl.: … ἐνάρετον βίον. *PG,* 34:995–96; *The Lausiac History of Palladius: the Greek Text*, ed. C. Butler, Texts and Studies 6.2 (Cambridge, 1904; repr. Hildesheim, 1967), 3–5; *CPG*, no. 6036.
2. fols. 1r–3r: **Palladius**, *Historia Lausiaca,* Table of contents (only partially corresponds with the texts in the manuscript). No title. Inc. (fol. 1r, ln. 3): Συνέτυχον δὲ πρῶτον ἐμβαλῶν … ; Expl. (fol. 3r, ln. 10): … Τὰ πε(ρὶ) Δανδανέως καὶ πε(ρὶ) Καλάρου καὶ Ὀνησικράτους. Isaac H. Hall, "A Hagiologic Manuscript in the Philadelphia Library," *Journal of the Society of Biblical Literature and Exegesis* 6.1 (1886): 3–39 at 7–12.
3. fol. 3r–v: **Palladius**, *Epistula ad Lausum.* No title. Inc. (fol. 3r): Μακαρίζω σου τὴν προαίνεσιν (sic; προαίρεσιν in *PG*) … ; Expl. (fol. 3v): … τὴν γνῶσιν τοῦ Χ(ριστο)ῦ. *PG,* 34:1001–2; Butler, 6f.; *CPG*, no. 6036.

4. fols. 3v–66v: **Palladius**, *Historia Lausiaca.* Title (fol. 3r): Ἀντίγραφον ἐπιστολῆς γραφῆς (sic; should be γραφείσης) Λαύσῳ πρεποσίτῳ (sic; πραιποσίτῳ in *PG*) παρὰ Παλλαδίου ἐπισκόπου (in *PG* this title is before the *Epistula ad Lausum*). Inc. (fol. 3r): Πολλῶν πολλὰ καὶ ποικίλα … ; Expl. (fol. 66v): … ἕως ὧδε ἡ κατ᾽ Αἴγυπτον μοναχῶν ἱστορία. Lacuna between fols. 39v and 40r. Cf. *PG*, 34:1001–260; G.J.M. Bartelink, *Palladio. La storia Lausiaca* (Verona, 1974), 4–292; *CPG*, no. 6036.[28] 61
5. fols. 66v–70r: Life of Paul the Theban. Title (fol. 66v): Βίος τοῦ ἀββᾶ Παύλου τοῦ Θηβαίου. Inc. (fol. 66v): Ἐν πολλοῖς πολλάκις ζήτησις … ; Expl. (fol. 70r): … μετὰ τῆς ἀξίας αὐτῶν. *Deux versions grecques inédites de la Vie de Paul de Thèbes,* ed. J. Bidez, Université de Gand, Recueil de travaux publiés par la Faculté de philosophie et lettres 25 (Ghent, 1900).
6. fols. 70r–71v: **Anastasius of Sinai**, Miracle story about a soldier. Title (fol. 70r): Περὶ τοῦ ταξεώτου. Inc. (fol. 70r): Ἐν τοῖς χρόνοις Νικήτα τοῦ πατρικείου (sic) … ; Expl. (fol. 71v): … διηγήσαντο ὠφελείας χάριν. F. Nau, "Le texte grec des recits du moine Anastase sur les saints pères du Sinaï," *Oriens christianus* 2 (1902): 58–89 at 83–87; *CPG*, no. 7758 A (40); *BHG*, 1318.
7. fols. 71v–72r: Story about Philentolos. Title (fol. 71v): Περὶ τοῦ Φιλεντόλου Ὀλυμπίου. Inc. (fol. 71v): Ἐπὶ τοῦ ἐν ἁγίοις Ἀρκαδίου τοῦ ἐπισκόπου γέγονέν τις Φιλέντολος ἐν τῇ Κωνσταντίᾳ λεγόμενος ὁ τοῦ Ὀλυμπίου … ; Expl. (fol. 72r): … οὐδεῖς (sic) ὄψεται τὸν Κ(ύριο)ν. François Halkin, "La vision de Kaioumos et le sort éternal de Phi-

28. The text of Palladius's *Historia Lausiaca* in the LCP manuscript differs significantly from both published texts, and some chapters are not published. See textual analysis of the manuscript in Isaac H. Hall, "A Hagiologic Manuscript in the Philadelphia Library," *Journal of the Society of Biblical Literature and Exegesis* 6.1 (1886): 3–39.

lentolos Olympiou," *Analecta Bollandiana* 63 (1945): 56–64 at 62–64; *CPG*, no. 7758 V (15); *BHG*, 1322W.[29]

62 8. fols. 72v–106v: *Apophthegmata patrum*. Title (fol. 72v): Διηγήματα καὶ νουθεσίαι ὁσίων π(ατέ)ρων πε(ρὶ) κατανύξεως. Inc. (fol. 72v): Διηγήσαντο ἡμῖν τινὲς ἀδελφοὶ … ; Expl. (fol. 106v): … ᾧ ἡ δόξα εἰς τοὺς αἰώνας (sic) τῶν αἰώνων. Ἀμήν. *CPG*, no. 5560; *BHG*, 1443–444C. [30]

9. fols. 106v–109r: **Athanasius**, patriarch of Alexandria, *Syntagma doctrinae ad monachos* [Sp.]. Title (fol. 106v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἀθανασίου πατριάρχου Ἀλεξανδρεί(ας) σύγγραμμα (σύνταγμα in *PG*) διδασκαλί(ας) εἰς πάντ(ας) τ(οὺς) μονάζοντ(ας) καὶ εἰς πάντ(α) εὐσεβῆ χριστιανόν. Inc. (fol. 106v): Ἔστιν ὁ βίο(ς) τῶν υἱῶν τῆς καθολικῆς ἐκκλησί(ας) … ; Expl. (fol. 109r): … τῷ π(ατ)ρὶ σὺν ἁγίῳ πν(εύματ)ι ἡ δό(ξα) εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 28:835–46; *CPG*, no. 2264.

10. fols. 109r–113v: **Epiphanios of Tyre (?)**, Treatise on the prophets. Title (fol. 109r): Τὰ τῶν προφητῶν ὀνόματα καὶ πόθ(εν) ἦσαν καὶ ποῦ κεῖνται. Inc. (fol. 109r): Ἠσαΐας ὁ προφήτης ἦν ἀπὸ Ἰ(σρα)ήλ … ; Expl. (fol. 113v): … καὶ ἐτάφη εἰς τὴν γῆν αὐτοῦ ἐν Γαβαῷ. Hall, "Hagiologic Manuscript," 29–39; not in *CPG*.

29. This story is also narrated in François Nau and Léon Clugnet, "Vies et récits d'anachorètes (IVe–VIIe siècles)," *Revue de l'Orient chrétien* 8 (1903): 99.

30. *Apophthegmata patrum* is a collection of short stories and parables of Egyptian monks ("Desert Fathers"). According to Edwin C. Tappert the LCP manuscript contains 228 apophthegmata, most of them anonymous; see "A Greek Hagiologic Manuscript in Philadelphia," *Transactions and Proceedings of the American Philological Association* 68 (1937): 264–76. The most complete publications of the *Apophthegmata* are *PG,* 65:71–440 and *Les apophtegmes des pères: collection systématique,* 3 vols., ed. Jean-Claude Guy, Sources chrétiennes 387, 474, and 498 (Paris, 1993–2005). Neither publication takes into account the LCP manuscript's texts and readings, many of which differ from published texts.

11. fols. 113v–118v: **Pseudo-Dorotheos**, Treatise on martyrdom of the seventy disciples and on the twelve disciples. Title (fol. 113v): Σύγγραμμα ἐκκλησιαστικὸν πε(ρὶ) τῶν ο′ μαθητῶν τοῦ Κ(υρίο)υ· Δωροθαίου ἐπισκόπ(ου) Τύρου, ἀρχαίου ἀνδρὸς πνευματοφόρ(ου), καὶ μ(άρτυ)ρ(ος) γεγονότο(ς) ἐν τ(ῷ) καιρ(ῷ) Λυκινίου καὶ Κωνστ(αν)τ(ί)νου τῶν βασιλ(έων). Περὶ τῶν ἑβδομήκοντ(α) μαθητ(ῶν). Inc. (fol. 113v): Οὗτος ὁ προλεχθῆς (sic) ἀοίδιμος ἀνὴρ καὶ συγγράμματα καταλέλοιπεν … ; Expl. (fol. 117v): … Χάρις τοίνυν αὐτοῦ τοῖς πόνοις καὶ τῇ ἀθανάτῳ μνήμῃ. T. Schermann, *Prophetarum vitae fabulosae* (Leipzig, 1907), 132–60; not in *CPG*. 63
12. fols. 119r–130v: **Sophronius, Patriarch of Jerusalem**, *Vita Mariae Aegyptiacae*, end missing. Title (fol. 119r): Βίος καὶ πολιτεία τῆς ὁσ(ίας) Μαρίας τῆς Αἰγυπτίας, τῆς κατὰ τὴν ἔρημον ὁσίως ἀσκησάσης. Συγγραφῆς (sic; should be Συγγραφεὶς) παρὰ τ(ο)ῦ ἐν ἁγίοις Σοφρον(ίου) ἀρχιεπισκόπου Ἱεροσολύμων. Λεχθεῖς (sic; should be Λεχθεὶς) τῇ ε′ τοῦ μεγάλου καν(όνος). Δέσποτα εὐλό(γησον). Inc. (fol. 119r): Μυστήριον βασιλέως κρύπτειν καλὸν … ; Expl. mut. (fol. 130v): … εἶδεν ἐκ μικροῦ διαστήματο(ς) ξυλά [… (*PG*, 87.3:3724, ln. 55). *PG*, 87.3:3697–725; *CPG*, no. 7675; *BHG*, 1042.

PHYSICAL DESCRIPTION: Paper, fols. 130; four paper flyleaves: two at the beginning of the manuscript and two at the end; modern foliation in pencil in the upper right corner; 271 x 195 mm. (one col.; written surface 205–210 x 150–155 mm.). The text is written in 30 lines, interlinear space 6.5–7 mm. Ruling pattern is Sautel-Leroy 00C1. Ruling system is not found in Sautel-Leroy and probably is unique: ruling was made on fols. 2v, 3r, 6v, and 7r of each quire with a sharp instrument. Seventeen quires remain out of at least eighteen; collation: <1, with loss of text> $2–5^8$ 6^8 (-8, with loss of text; the seventh folio of this quire is mutilated and only a small portion of it is left behind) 7^8 (-1, 2, 3, with loss of text) $8–17^8$ 18^8 (-7, 8, with loss of text). Quire signatures

are non-scribal in charcoal ink; they are located in the lower right corner of the last verso of each quire (α˜ov–ιθ˜ov). Pa-
64 per is thick and brownish, of mediocre quality; chain-lines are vertical, barely discernible, 45 mm. apart; laid-lines are horizontal and widely spaced, 8 in 20 mm. Watermark is an "axe" (70 x 35 mm.), which is located in the middle of the folios. A close variant is in Likhachev, 3747 (1348); similar variants are in Briquet, "hache," 7486 (1326–33) and Piccard, 122129–30 (1354). Ink is medium brown and medium grayish-brown. The fly-leaves do not have watermarks.

SCRIPT: One scribe, anonymous. The script is traditional monastic *Gebrauchsschrift* (fig. 5), small, vertical, and static. The upper and lower strokes are reduced, and the lettering is deliberate and neat with only a few abbreviations. The script is comparable to that of Nikolaos who in 1340 executed Istanbul, Library of the Ecumenical Patriarchate, MS Panaghia 62 (Panegyrikon).[31]

DECORATION: The simple decoration consists of narrow rectangular headbands with geometric patterns, executed in the ink of the text and red ink. Some headbands and initials are decorated with zoomorphic finials. Major initials were pen-floriated and executed in red ink (fig. 5). Similar decoration is found in the above-mentioned Panaghia 62.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: At the bottom margin of fol. 118v is a scribal note and a cryptogram:

31. On Panaghia 62, see Matoula Kouroupou and Paul Géhin, *Catalogue des manuscrits conservés dans la Bibliothèque du Patriarcat Œcuménique: Les manuscrits du monastère de la Panaghia de Chalki,* 2 vols. (Turnhout, 2008), 1:192–96 and 2:pls. 93–94.

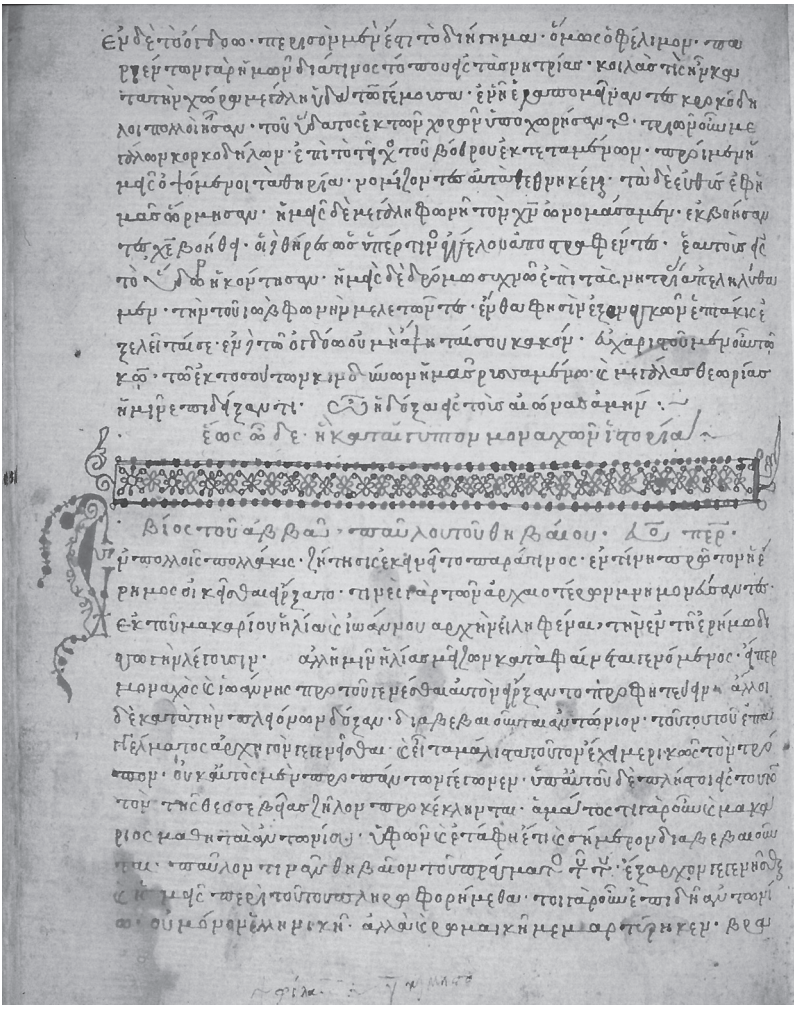

Figure 5.

Philadelphia, Pa., The Library Company of Philadelphia,
MS 3 1141.F, fol. 66v
(By permission of the Library Company of Philadelphia)

66

Ἡ Λαύσος (sic) σὺν Θ(ε)ῷ	IC	α	XC	πέρας εἴληφεν
	μ	†	η	
	N	ν	K	

(The Lausiac [history] was completed with [the help of] God. Jesus Christ conquers. Amen). On the upper margin of fol. 1r is a note in a seventeenth-century (?) hand in black ink: "κτῆμα τῆς σεβασμίου μονῆς Τετάρ(να)ς" (property of the holy monastery of Tetarna).[32]

BINDING: The manuscript has the same eighteenth-century half-binding as MS 2 2224.Q, described above: it consists of 3.5 mm.-thick pasteboards, covered with green and brown marbled paper and trimmed with brown leather on the spine and outer corners.[33] The manuscript is sewn at four stations. There are paper pastedowns on both covers; the top part of the front cover is separated from the spine. Together with MS 2 2224.Q this manuscript was probably bound by its previous owners, Richard Coxe or Henry Hamilton Coxe.

ORIGIN AND PROVENANCE: The manuscript was executed in the second quarter or the middle of the fourteenth century, most likely in a monastic milieu. At one time the manuscript belonged to the Monastery of Tatarna (Tetarna), founded in 1555 in Central Greece (Evrytania region), near the artificial lake Kremasta (Λίμνη Κρεμαστών).[34] At the top of the first fly-leaf is written "Gift of Henry Coxe Esqr," in dark brown ink and modern pen. The manuscript was

32. I thank Stratis Papaioannou for deciphering the name of the monastery.

33. Greenfield, *ABC of Bookbinding,* 35.

34. John T.A. Koumoulides, "The Monastery of Tatarna at Evritania in Greece," *Abstracts of papers–Byzantine Studies Conference (1984)*: 39f.; and "The Monastery of Tatarna in Evritania, Greece: First Preliminary Report," *Greek Orthodox Theological Review* 30 (1985): 1–6.

donated to the Library Company of Philadelphia in 1799 by Henry Hamilton Coxe, Esq., who inherited the manuscript from his grandfather, Sir Richard Coxe, Lord Chancellor of Ireland (1703–7). It is not known where and how Sir Richard Coxe acquired this manuscript.

BIBLIOGRAPHY: Isaac H. Hall, "A Hagiologic Manuscript in the Philadelphia Library," *Journal of the Society of Biblical Literature and Exegesis* 6.1 (1886): 3–39 (no mention of the manuscript's date); De Ricci, 2: 2103 (MS 3; attributes manuscript to the fifteenth century); Faye and Bond, 468 (MS 3; attributes manuscript to the fourteenth century); Edwin C. Tappert, "A Greek Hagiologic Manuscript in Philadelphia," *Transactions and Proceedings of the American Philosophical Society* 68 (1937): 264–76 (attributes manuscript to the fourteenth century), and "Desert Wisdom: The Sayings of the Anchorites," *Lutheran Quarterly* 9 (1957): 157–72; François Halkin, "La vision de Kaioumos et le sort éternal de Philentolos Olympiou," *Analecta bollandiana* 63 (1945): 56–64 at 61.

ABBREVIATIONS

BHG = *Bibliotheca hagiographica graeca*, 3 vols. (Brussels, 1957).

Briquet = Charles-Moïse Briquet, *Les filigranes: Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, ed. Allan Stevenson, 4 vols. (Paris, 1907; repr. with supplementary material, Amsterdam, 1968).

Carter = Robert E. Carter, *Codices Chrysostomici graeci*, vol. 3, *Codices Americae et Europae Occidentalis,* Documents, études et répertoires publiés par l'Institut de recherche et d'histoire des textes 15 (Paris, 1970).

CPG = Maurice Geerard, ed., *Clavis patrum graecorum*, 6 vols. (Turnhout, 1974–2003).

De Ricci = Seymour De Ricci, with W.J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, 3 vols. (New York, 1935–40).

Dobrynina = E.N. Dobrynina, *Svodnyi katalog grecheskikh illiuminovannykh rukopisei v rossiiskikh khranilishchakh. Tom I. Rukopisi IX–X vv. v Gosudarstvennom Istoricheskom Muzee. Chast'1/Corpus of Greek Illuminated Manuscripts in Russian Collections. Volume I. Manuscripts of the 9th–10th cc. at the State Historical Museum. Part 1* (Moscow, 2013).

Faye and Bond = Christopher U. Faye and William H. Bond, *Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada* (New York, 1962).

Heawood = Edward Heawood, *Watermarks, Mainly of the 17th and 18th Centuries,* Monumenta chartae papyraceae historiam illustrantia 1 (Hilversum, 1969).

Lake = Kirsopp and Silva Lake, *Dated Greek Minuscule Manuscripts to the Year 1200,* 10 vols. (Boston, 1934–45).

Likhachev = Nikolai Likhachev, *Likhachev's Watermarks: An English-Language Version,* ed. John S.G. Simmons and Bé J. van Ginneken-Van de Kasteele (Amsterdam, 1994).

Mošin = Vladimir A. Mošin, *Filigranes des XIIIe et des XIVe ss.* (Zagreb, 1957).

PG = Jacques-Paul Migne, *Patrologiae cursus completes … , Series graeca,* 161 vols. (Paris, 1857–66).

PGB = La paléographie grecque et byzantine: Colloque international sur la paléographie grecque et byzantine (Paris, 1977).

Piccard = Gerhard Piccard, *Die Wasserzeichenkartei Piccard im Hauptstaatsarchiv Stuttgart,* 17 vols. (Stuttgart, 1961–97).

RGK = Ernst Gamillscheg, Dieter Harlfinger, Herbert Hunger et al., *Repertorium der griechischen Kopisten, 800–1600*, 3 vols. (Vienna, 1981–97).

Sautel-Leroy = *Répertoire de réglures dans les manuscrits grecs sur parchemin. Base de données établie par Jacques-Hubert Sautel à l'aide du fichier Leroy et de catalogues récents,* Bibliologia 13 (Turnhout, 1995).

Vogel and Gardthausen = Marie Vogel and Viktor Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance*, Zentralblatt für Bibliothekswesen, Beiheft 33 (Leipzig, 1909; repr. 1966).

INDICES

References in the following indices are given to the manuscript entry in which the item, identification, or individual in question appears. References for citations only are given in *italics*.

I. CONTENTS

Anastasios of Sinai, Miracle story about a soldier: MS 3 1141.F

Apophthegmata patrum: MS 3 1141.F

Athanasius, patriarch of Alexandria, *Syntagma doctrinae ad monachos* [Sp.]: MS 3 1141.F

Chrysostom, John,

- *In epistulam ad Ephesios* (homilies 1–24): MS 1 1140.F
- *In epistulam ad Galatas commentarius*: MS 1 1140.F

Epiphanios of Tyre (?), Treatise on the prophets: MS 3 1141.F

Etymologia alphabeti, fragment: MS 2 2224.Q

Hagiological miscellany: MS 3 1141.F

Life of Paul the Theban: MS 3 1141.F

Palladius,

- *Epistula ad Lausum*: MS 3 1141.F
- *Historia Lausiaca*: MS 3 1141.F
- *Historia Lausiaca,* Table of contents: MS 3 1141.F
- *Prooemium ad historiam Lausiacam* [Sp.]: MS 3 1141.F

Pseudo-Dorotheos, Treatise on martyrdom of the seventy disciples and on the twelve disciples: MS 3 1141.F

Pseudo-Zonaras, *Lexicon* (short version): MS 2 2224.Q

Sophronius, archbishop of Jerusalem, Life of St. Mary of Egypt: MS 3 1141.F

Story about Philentolos: MS 3 1141.F

II. PLACE AND DATE

BYZANTIUM/GREECE

s.x$^{1/4}$: MS 1 140.F (Constantinople?)

s.xiv$^{2/4\text{-}m}$: MS 3 1141.F (Greece?)

UNLOCALIZED

s.xiii^{1}: MS 2 2224.Q

III. SCRIPT

Alexandrian distinguishing majuscule: MS 1 1140.F
Ancient elongated minuscule: MS 1 1140.F
Archaizing minuscule: MS 2 2224.Q
Bouletée script: MS 1 1140.F
Cursive: MS 1 1140.F
Gebrauchsschrift: MS 3 1141.F
Minuscola antica oblunga: MS 1 1140.F

IV. SCRIBES

Galesiotes, Georgios: *MS 1 1140.F*
Gregorios, monk: MS 2 2224.Q
Joseph: *MS 1 1140.F*
Nikolaos: *MS 3 1141.F*

V. RULING

A. RULING PATTERNS

00C1: MS 3 1141.F
20D1: MS 2 2224.Q
K 20C2: MS 1 1140.F

B. RULING SYSTEMS

1: MS 2 2224.Q
D 5 + 12: MS 1 1140.F

Unique: MS 3 1141.F

VI. SUPPORT

PARCHMENT

MS 1 1140.F
MS 2 2224.Q

PAPER, OCCIDENTAL

MS 3 1141.F

VII. WATERMARKS

"Axe": MS 3 1141.F
"Hand" with a quatrefoil on top: MS 1 1140.F
"Mandylion" with letter B and numbers 99: MS 1 1140.F

VIII. COMMISSIONERS, OWNERS, AND OTHER NAMES ASSOCIATED WITH THE MANUSCRIPTS

Coxe, Henry Hamilton. Esq.: MSS 1 1140.F; 2 2224.Q; 3 1141.F
Coxe, Richard, Lord Chancellor of Ireland, Sir: MSS 1 1140.F; 2 2224.Q; 3 1141.F
Lavrentios, hieromonk: MS 2 2224.Q

IX. OTHER MANUSCRIPTS CITED

ATHENS
Εθνική Βιβλιοθήκη της Ελλάδος
MS 2641: *MS 1 1140.F*

BALTIMORE, MD.
Walters Art Museum
MS W.524: *MS 1 1140.F*

ISTANBUL
Library of the Ecumenical Patriarchate
MS Panaghia 62: *MS 3 1141.F*

MOSCOW
State Historical Museum
MS Synod. 108 (Vladimir 104): *MS 1 1140.F*

MUNICH
Bayerische Staatsbibliothek
MS gr. 308: *MS 2 2224.Q*

NEW YORK
The Morgan Library & Museum
MS M. 652: *MS 1 1140.F*

OXFORD
Bodleian Library
MS Holkham gr. 64: *MS 2 2224.Q*

PARIS
Bibliothèque nationale de France
MS gr. 70: *MS 1 1140.F*
MS gr. 629: *MS 1 1140.F*

TIRANA
National Archives of Tirana
MS Korçë 93: *MS 1 1140.F*

X. INCIPITS

Ἀγάπην ζητεῖ παρ᾽ ἡμῶν … : MS 1 1140.F
…]αγγέλιον *τῆς σωτηρίας* … : MS 1 1140.F
<Ἄ>λφα τὸ στοιχ<εῖον> … : MS 2 2224.Q
Ἀπεδείχθη τῆς ἁλύσεως … : MS 1 1140.F
Διδασκάλων ἐστὶν ἀρετὴν … : MS 1 1140.F
Διηγήσαντο ἡμῖν τινὲς ἀδελφοὶ … : MS 3 1141.F
Εἰπὼν τὸν παλαιὸν ἄνθρωπον … : MS 1 1140.F
Ἐν πολλοῖς πολλάκις ζήτησις … : MS 3 1141.F
Ἐν τοῖς χρόνοις Νικήτα τοῦ πατρικείου (sic) … : MS 3 1141.F
…] ἐξαρπασθέντων τῶν τοῦ διαβόλου … : MS 3 1141.F
Ἐπὶ τοῦ ἐν ἁγίοις Ἀρκαδίου τοῦ ἐπισκόπου γέγονέν τις Φιλέντολος … : MS 3 1141.F

Ἔστι μὲν νέκρωσις σωματική … : MS 1 1140.F
Ἔστιν ὁ βίο(ς) τῶν υἱῶν τῆς καθολικῆς ἐκκλησί(ας) … : MS 3 1141.F
Ἔτι τὴν τῆς πικρίας ἐκκαθαρίζει ῥίζαν … : MS 1 1140.F
Ἠσαΐας ὁ προφήτης ἦν ἀπὸ Ἰ(σρα)ήλ …. : MS 3 1141.F
Ἦσαν, ὡς ἔοικε, τινὲς … : MS 1 1140.F
Καθάπερ τις σῶμα πλάττων … : MS 1 1140.F
…] Κ(ύρι)ε ἰσχύς μου … : MS 1 1140.F
Μακαρίζω σου τὴν προαίνεσιν … : MS 3 1141.F
Μυστήριον βασιλέως κρύπτειν καλὸν … : MS 3 1141.F
Ὅτ᾽ἄν ἐπί τι μεῖζον παρακαλῇ … : MS 1 1140.F
Οὐ δι᾽ ἑτέρου, φησίν, ἔπεμψεν … : MS 1 1140.F
Οὐ πρὸς Ἐφεσίους ταῦτα εἴρηται μόνον … : MS 1 1140.F
Οὐκ ἀρκεῖ κακίας ἀπαλλαγῆναι … : MS 1 1140.F
Οὗτος ὁ προλεχθῆς (sic) ἀοίδιμος ἀνὴρ …. : MS 3 1141.F
Περιζωσάμενοι, φησί, τὴν ὀσφὺν ὑμῶν … : MS 1 1140.F
Πολλὰ δείκνυσι τοῦ Θ(εο)ῦ … : MS 1 1140.F
Πολλοῦ τὸ προοίμιον γέμει θυμοῦ … : MS 1 1140.F
Πολλῶν πολλὰ καὶ ποικίλα … : MS 3 1141.F
…] σαρκ[ι]κὰ ἔχοντες … : MS 1 1140.F
Σοφός τις ἀνὴρ ἐν τάξει … : MS 1 1140.F
Συνέτυχον δὲ πρῶτον ἐμβαλῶν … : MS 3 1141.F
…] συνπλοκὴ συλλογισμῶν … : MS 2 2224.Q
Συντάξας τὸ στρατόπεδον τοῦτο … : MS 1 1140.F
Τὰ παρελθόντα τῶν μελλόντων … : MS 1 1140.F
Τὸν διδάσκαλον, οὐ μόνον συμβουλεύοντα … : MS 1 1140.F
Τοὺς εἰς ἰατρεῖον ἐρχομένους … : MS 1 1140.F
Ὥσπερ εἰς σκεῦος ἀκάθαρτον … : MS 1 1140.F
Ὥστε οὐκ ἀνὴρ μόνον … : MS 1 1140.F